[Th]e Mappilas of Malabar.

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THE MAPPILAS OF MALABAR.

(Their Origin.)

The votive train who brought the Koran lore
What time great Perumal the sceptre bore,
From blest Arabia's groves to India came
Life were their words, their eloquence aflame
holy zeal fired by the powerful strain
The lofty monarch joins the faithful train
nd vows at fair Medina's shrine to close
His life's mild eve in prayer and sweet repose.

* * * *

And now great Perumal resigns his reign
The blissful bowers of Paradise, to gain
Before the gale his gaudy navy flies
And India sinks for ever from his eyes.

The Lusiad.

E above lines were written by the great Portugese Poet Camoens in the latter part of the 16th century and relate to the tradi- that the last of the Perumals, the Hindu rulers Kerala, after partitioning the country among e local chiefs, proceeded to Mecca and embraced

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Note:—Lius de Camoens, born about 1524.
Arrived in India, about 1554.
Lusiad printed 1572.

Mahommadanism. This conversion of faith was primary cause of the creation of the commu known as Mappilas. It is proposed in this ar to describe the events that led to the departure the Perumal to Mecca, his conversion to Mahommadanism, the advent of the Arab Missionari the establishment of Mosques and the propaga of the Moslem faith.

Kerala is the name given to that long st country lying at the foot of the Western (and it consists of Mala..., Travancore, C and South Canara. According to local Tradi this country was miraculously re-claimed fron , sea by the immortal Parasurama and made a of to the Brahmins, who, after governing Ker for some time found themselves unable to conti the administration satisfactorily and secured Pe mals (Rulers) from the neighbouring Chola a Pandya kingdoms to govern the country. Th were twenty-two such Perumals, the last of wh known as Cheraman Perumal, was so popular that instead of the 12 years period allowed for each ruler he continued for 36 years, until he left Malabar for Mecca and became a Mahommadan.

The Perumal was unable to return to his country owing to illness and asked his Arab friends to proceed to Malabar and roppagate the

faith. He gave them letters of introduction to the Chieftans whom he had appointed for the government of his country, requiring them to give land for the construction of Mosques. After his death a party of Arabs headed by Malik ibn Dinar set out from Arabia and obtaining lands for the construction of Mosques, preached the Mohammedan religion, secured converts, contracted alliances with the women of the country, and the beginnings of the mixed race known as Mappilas were thus laid.

This general idea of the origin is known to the Mappillas, and also to the Hindu population of Malabar, but they have no information of the details connected with the departure of the Perumal or the events that followed. They are only two copies of the Arabic Text on the subject in Malabar and these being not easily accessible, a translation is appended to this article in the expectation that it will be interesting to the Mapillas as also to the general public.

CHERAMAN PERUMAL, OR SULTAN THIAJUDDIN, CROWN OF THE FAITH.

From the Lord, Mahommed, the Prophet received the following injunction "Go forth among your neighbours, teach them the lessons of "virtue and sin, and summon them to join the new religion".

His Holiness obeyed and inviting the people of the Quaraishi Sect spoke to them about the ordainments of God. Some accepted the new dispensation but the majority did not. Among them was the agressive Aboojahal, son of Hisham. He spoke to the Nebi Tangal thus:—"Boy, preach not thus in future to us. If you disobey, we will forcibly suppress you". To these and other threats, the Thangal said in reply.

"Hold your tongue, you of the Quaraishi sect. These are my commands. There is only one at whose feet we are to prostrate. I am his messenger sent unto you to redeem you to the path of righteousness. These teachings let your tongues proclaim and your minds cherish; till you consent to abide by these teachings and have faith in them my preachings will continue." At this the hostile faction departed in anger and holding a meeting on a maidan resolved thus:—"Let us complain to King Habib Ibin Malik of Medina,—the all powerful among the many kings of the Arabs. He is the greatest scholar of the age. He is well read in the ancient books. He is rich and commands a large army. Mahommed will yield to him and to none else".

They all set out accordingly to Medina and the king gave them a cordial reception. They

then respectfully laid before him the object of the deputation. They said "There is born in our midst a boy named Mahomet in the family of Baneehashim. While he was yet in his mother's womb, he lost his father. At the age of four he lost his mother. He was then placed under the care of his grandfather Abdull Muttaliph, but he too died when the boy was only seven years old. He was then brought up by his paternal uncle Aboothalib. At the age of forty, Mohammed came to our midst and began to preach that he was the chosen messenger of God, sent to deliver us from our sins, and that we must have faith in him. This and many other absurd sermons he preached, and in consequence some members of his family accepted his tenets, but the majority were hostile to his teachings. Now day by day he is attracting to himself more and more followers. All our efforts to put a stop to this secession have been fruitless. You alone can deliver us from this difficulty." The king sympathised with the Quaraishis in their grievance and started for Mecca with an army of 40,000 men. He camped on a maidan, and addressing the Quraishis told them thus "Bring to me the boy mentioned by you. I will ask him to perform a miracle impossible for any one in the world, then your end will be attained". To this they agreed and sent a man to fetch

Nebi * Thangal. He was then in the house of his wife Khathija. The messenger told a servant woman that the king wanted the Thangal. On this information being communicated to him, His Holiness with his faithful followers began the journey, when behold, there came unto them Gabriel, the divine messenger, who communicates to the faithful the ordinances of God. After paying due respect the divine messenger spoke thus to him. The Almighty Lord says " The Thangal is the greatest of all His creation. The king summons him to his presence to cut the moon in twain. The Lord charges him not to lose courage. Be bold and go forth. An Indian king will become his disciple." On hearing this the Thangal was immensely pleased and when he entered the king's tent, all the assembled people looked with astonished eyes at this spotless body with a brightness surpassing even the rays of the sun, and rose to their feet in a body to do honour to him.

The king honoured the Prophet with a seat at his side and asked him thus. " The people you see here are the chief men of the Quraishi sect and are your relations. They hate you and bring complaints against you before me. They say that you want them to believe that you are God's last

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* Nabbi.—(Hebrew) Prophet: Tangal High personage of Divinity.

prophet, that those who have faith in you will attain Heaven: that hell is the reward of those who do not, that idol worship is a gross sin. They also add that you are instilling these ideas into the minds of the people to make them converts and that notwithstanding all the endeavours of the chief men, you have refused to listen to them. Is it so?" The Thangal said in reply that what they said was true, and that he wanted the people to follow the true religion. Then the king said that he was well read in ancient books, had studied them and mastered those relating to religion, that he had learned from them that there would be born in the world God's last Prophet and that his name would be Mahomed. He further said that all the prophets in ancient times worked their mission by satisfying unbelievers with performances of miracles, and the king asked if the Prophet could perform one. The Prophet wanted to know what kind of miracle the king wanted. He replied "My desire is that you command that this night be pitch dark so that if any two meet they should not be able to see each other (that night be it noted was the fifth night of the Lunar month). Let the moon rise from behind the mountain Abikubais on the western side of the city of Mecca. Let it rise to the meridian, then straightway descend and talking clearly to you, let it proclaim to the world that you are an apostle of God. Reaching the earth, let it

enter inside the right sleeve of your jacket, come out of it through the left sleeve and splitting into two, let one go to the right and the other to the left; then let them rise and meeting together become one, and sink in the west as usual. From beginning to end, the moon must be full. If you succeed in showing me this miracle myself and my army will place no obstacles in your way but will believe and follow you".—Nebi Thangal accepted the challenge and to the wonder of the people, the miracle was performed.

The king and the army obeyed the divine commandments as promised and returned to their native country; Aboo Jahal and others however still continued to remain hostile.

The Almighty that caused this miracle to be seen by the Indian king Cheraman Perumal, the Emperor of all Kerala, who was astonished and noted down the year, month and date of this occurrence, and hence forward he laid aside all work, and began enquiries about the miracle.

Cheraman Perumal, invited to his presence all the astronomers and astrologers that he knew, and finding that they could not explain this incident ordered them to enquire into and find out the truth in forty days' time. The time expired and the astrologers and astronomers admitted that they could not explain the incident, and that their books could not

help them. On hearing this the king became sad at heart and began to enquire of the foreign merchants who used to visit his country. Days passed without any solution of the matter, till at last one night Nebi Thangal appeared before the Emperor in his dreams and said thus, "Did you see the miracle of the splitting of the moon that I showed to those who would not believe me". He replied "Yes" and the Thangal after revealing every thing disappeared. The king's regard for the Thangal increased and discarding food and drink he spent his days in meditation.

The seat of the King's Court was then Cranganore, where after some time certain Christians and Jews came, purchased land and settled. On being asked by the king what their country was and why they left it to settle there, they said thus:—

"Oh! King!! Fountain of mercy—our country is Mecca. We left it on account of one Mahommed Ibu Abdulla, a handsome person, who poses as the apostle of God. He says that all people are bound to believe and follow him, that his religion is the only true religion, and that every other religion is hence forward of no avail. Many are caught in the meshes of his net by his tricks. One of his tricks was "the miracle of the moon". On hearing this, the king understood them to be enemies of the Thangal and he did not open his mind to them.

Some time afterwards, there came to Cranganore some Mohammadan dervishes whose priest was the scholarly, virtuous and devout Saharudin, son of Sakhiyuddin. The king graciously received them with due honours and presented them with a large amount of money.

The king took Saharuddin to his private chamber and questioned him about the miracle of the moon. He verified his statements by the date he had noted down and found the story to be true. Thereupon the king asked the priest whether the Koran or the Thoroth of the Jews was more sacred. The priest said that the Koran was the word of God, that no man could produce such a book, that it superseded all vedas and that the Thoroth was of no avail. Then the king took the Koran from the Mahommadans and the Thoroth from the Jews and secretly tore a leaf from the Koran and another from the Thoroth. He then summoned to his presence two scholars, one Mahommadan and the other a Jew and handing them the sacred books, asked them to read. The Mahommadan stopped short at the place where a page had been torn off and stated that a page was missing. The Jew read the whole and could not discover that a page had been torn off in the Thoroth. The king instantly understood the difference between the two and asked the Mahommadans

where they were going, and they said that they were on their way to Ceylon to visit the feet of Adam (Adam's Peak) the father of man.

The king wanted them to return the same way; and accordingly on their return from their pilgrimage they visited Cranganore. The king set apart a secluded house for them to live in. Then he called the courtiers to his side and asked them to equip a comfortable vessel for him. They found that there were in the harbour many vessels belonging to the Arabs and one of them they engaged. The king then published the following proclamation "From this day forward for a week the king will sit in seclusion in his private rooms: let no one enter". So he shut himself up in a secluded chamber of the palace and divided his kingdom measuring 160 leagues square into different divisions and apportioned them among different people. And then collecting gold, silver, and precious stones and other things necessary for the voyage, he set sail for Arabia. He took ship with the above mentioned Mahommadans some of his courtiers. The ship sailed fast and reaching Pandarini (Pantalayini) anchored at that port. He went on shore, stayed there a night and in the morning the vessel started again. It stopped at the port of Dharmapatnam and the king went to the Town and stayed there for three days. Leaving

that Port he proceeded to Saharmukhallai. On the way in the mid-ocean pirates surrounded the vessel and aimed their arrows against it but the protecting apostle's Divine powers stood the emperor and the crew in good stead and the Merciful Lord saved them. The passengers in the ship exclaimed "Look, some persons of remarkable beauty with bright faces and white garments stand on guard in regular array round our vessel. They waved their hands and the pirates quarelled among themselves and fled". Thus miraculously saved from the rapacity of the pirates, the ship proceeded again with renewed vigour and reached Saharmukhalai; there they sojourned for 12 days when they received information that the Prophet was at Jeddah. Taking with them some merchants, the passengers proceeded to Jeddah and landed there. The news of their arrival reached Nebi Thangal from whom emanated came the new and pure religion. He with his disciples, the Ashabis, went to meet the Emperor of Kerala and on the twenty seventh day of Shoval Thursday at about 9 A.M. the meeting took place.

With a feeling similar to that of a child when it suddenly meets its mother after long separation, the Emperor overwhelmed with joy, fell prostrate at the feet of his Holiness the Thangal, who raised him by the hand and drawing him near, conversed

with him with feelings of tender affection. Singing the glories of the Lord, they reached his house where the king was received with honours surpassing the ordinary reception accorded to Arabs. The king and the followers were then taught the hymn to be chanted on admission to the Atharvana religion. They repeated it clearly and embraced the Mahommadan religion. They were immediately taught all the precepts of religion, comprising the mode of worship, duties, beliefs and ordinances. Then the great Abubucker, the chief adviser and father-in-law of the Thangal, asked him thus. "Favourite messenger of the Omniscient God! Who is this personage whom you have received with these immeasurable honours". The Thangal said "He is the King of Malabar in India, where from we get ginger and pepper". Abubucker then asked "what is the reason of his abandoning his throne and coming over here". The Thangal said in reply "He saw in his own kingdom the miracle of the moon that I showed to Ibin Malik (Habib the son of Malik) and being immensely pleased with me, came here with the determination of embracing the true religion".

The king on hearing this conversation was struck with wonder. The Thangal asked him what his name was and learning that it was Cheraman Perumal, he received the honoured name

of Thiaj-ud-din. The Thangal then asked him what the extent of his kingdom was. He said that it was 160 leagues according to the Malayalam measurement.

Sultan Thiaj-ud-din then told the Thangal "there are many small towns and villages in my kingdom. I have appointed my representatives for each of them. Some are strong and others are weak, I am very much afraid that they may cross swords with one another and create disturbances. I therefore respectfully implore your Holiness to invoke the aid of the Almighty God in order that the inhabitants of Kerala may live in peace and amity". The Thangal said "you need not be afraid in the least. The Lord has the power to satisfy your desire" and he prayed and gladdened the heart of the king.

The Thangal was forty-seven years old at the time. All Arabia knew of these facts. People belonging to various sects visited the king. In the same year he performed the sacred rite of the Haj with the Thangal.

The above mentioned Habib, son of Malik, brother Sherf-ib-Malik, and half brother Malik-ibu-Dinar, with their wives, sons and other relations and friends visited the king and they became his friends. Afterwards they arranged to go with

the king to India. Sultan Thiajuddin married Rahabieth, the sister of Malik-ibu-Dinar. After staying with the Thangal for five years, the king began to make preparations to return to India and carry with him the light of Islam and establish mosques there. With him there were Habib Ibu Malik, his brother Sheraf Ibu Malik, son of Malik Ibn Habib, the son's wife the beautiful lady Kamariyath, the daughter of Sheraf Ibn Malik, with her children. They numbered fifteen, ten men and five women. Their names are as follows:— 1. Habib Ibn Malik. 2. Mahammed Ibn Malik. 3. Ali Ibn Malik. 4. Hussain Ibn Malik. 5. Takhiudin Ibn Malik. 6. Abdurahiman Ibu Malik. 7. Ibrahim Ibu Malik. 8. Moosa Ibn Malik. 9. Ummar Ibn Malik. 10. Hussain Ibn Malik. The women were:—1. Fatima. 2. Ayisa. 3. Sainaba. 4. Tahira and 5. Alima. All these set out for Jeddah. Nebi Thangal and his retinue accompanied the party to that town.

From Jeddah the Thangal and his retinue, Mohammed Ibn Malik and others, returned to their homes. The rest set sail and reached the port of Aden the next day. Malik Ibn Habib was appointed Sultan of the place. Proceeding again they reached Sahermukhallai, established mosques at Zafar. Simman, Umman, Kalhat and other places and strengthened Islam.

On the way to Aden the vessel was slightly damaged and to repair it they had to stop for a few days at Saharamukhallai. The Cheraman Perumal (Sultan Thiajuddin) became ill. Day by day he grew worse, and he felt certain that he would never rally and reach home in safety. So he called to his side the people that accompanied him and made the following will in their hearing. "This day I may die. Let not your tour to India be abandoned on that account." On hearing this, they said "Oh King! fountain of justice! we have never before gone to your kingdom. This is our first journey. We do not know what the state of your country is and what its boundaries are. We have not the capacity to carry out the injunctions of your will. We agreed to go under the belief that Your Majesty would be with us". Being thus addressed, the king meditated for an hour. Then he wrote down the names of the rulers under him, whom he had left behind on his departure to Mecca, the respective places they were appointed to govern, the state of his treasury, the condition of his family and other matters, and signed and sealed it. Delivering the letter to his followers he cautioned them not to say anything about his demise to the rulers of Kerala. He said that his death would be like death to all Malabar. He asked them to land at the seaport of Cranganore,

the seat of his palace, or at Dhermapatnam or Panthalayini or at Quilon. Thus setting forth his will and making other arrangements, the Perumal Sultan Thiajuddin breathed his last. May he for ever have the blessings of the Lord. This event took place on the first day of Muhar on Monday night.

The funeral ceremonies were performed. On the same day the Prophet owing to the severe persecution of his enemies among the Qurashies and in obedience to the command of the Lord had to take the journey from Mecca to Medina known as Hejira (622 A. D.) After the death of the Perumal (Sultan Thiajuddin) the party were reluctant to go to India and stopped where they were. After the lapse of ten years Mohamed Nebi Thangal expired at Medina (632 A. D.) On hearing this all the people flocked there on visits of condolence. This condolences over, they stayed in their houses in that town. A few days after the Thangal appeared before Malik Ibn Habib in his dream and told him thus "Do not disobey the injunctions of Sultan Thiajuddin's will. Start for India. Much benefit will accrue if you do so". On hearing these and other words from the Thangal all returned to Saharmukhallai, and equipped two vessels, and Sherafun Malik, his brother Malik Ibn Dinar, Malik Ibn Habib and his wife the beautiful

Kamariyath with their children, slaves, and army set sail. One of the vessels anchored at Madurakara, otherwise known as Tikipatnam, where Takhiyuddin reigned as Amir, and a Jamat Mosque was established there.

The other ship reached Cranganore and the passengers going to the town saw the ruler of the place and showed him the will of Sultan Cheraman. The news of the demise of the Sultan was not revealed to any body. The Raja of Cranganore read the whole will and gave the Arab immigrants the necessary lands, gardens, and houses. So they settled there. They had with them three stones which they took with them when they started from Mecca. They were the stones left after the building of the Mosque of Mecca (Kaaba). A Mosque was erected at *Cranganore*, and on its walls was affixed one of these. It was on the twenty first year of Hejira on the 11th day of the month of Rajib, a Monday (643 A. D.) The eastern side of the Mosque as far as the river, a space covering twenty five koles on the southern side, twenty five on the nothern and fifty on the western, were set apart as wakf for public use. Muhammad Ibn Malik was appointed Kazi of the place. Some time after the Arabs settled there, disputes and quarrels arose between them and the Jews when some of them left the place for foreign lands. Malik

Ibu Dinar stayed in Cranganore. One day he called Malik Ibn Habib and desiring him to accept from that day forward all the responsibilities of his office, asked him to go to Kollam (Quilon) and establish a mosque there. In obedience to these orders, Malik Ibn Habib set out to Quilon with his wife (the lovely Kamariyath) and some of the children.

A Mosque was built at *Kollam* and the second of the three stones was placed there. That was on the twenty first year of Hejira, on Friday the twenty seventh in the month of Ramzan. Sixty koles on the western side, and the eastern side, fifty on the south, and forty on the north as far as the sea, was set apart as wakf. Hassan Ibn Malik, the son of Malik Ibn Habib was appointed Shahbunder of the country. He was known by the name of Abdul Aziz Ibn Sainuddin Simnani, and the religion of the faithful began to spread day by day at Kollam (Quilon).

Then Malik Ibn Dinar brought down his brother's son Malik Ibn Habib from Kollam to Cranganore. After remaining for some time looking after his paternal uncle, Malik Ibn Habib left for *Heli* (*Mount Delli*). A mosque was erected and the remaining stone was placed there. That was on the Perunnal day (festival day), Thursday

the tenth of Dulhaj, in the twenty first year of Hojira. The space as far as the neighbouring hill on the western side as far as the river on the east, and space covering fifty koles each on the south and north were set aside as wakf. Abdurahiman Ibn Malik the son of Malik Ibn Habib was appointed Kazi of the place. And one daughter was given in marriage to Aphifuddin Ibn Majidudhin appointed Shakbunder. Afterwards Malik Ibn Habib went to *Bakkanur* (Barkur) where also a handsome mosque was built. That was on Thursday the tenth of Rabil Aval in the year twenty second of Hejira. Eighty koles on the east and west, seventy seven on the south and fifty on the north were reserved for the use of the mosque. His son Ibrahim Ibn Malik was appointed Kazi.

Then the journey to *Mangalore* began and there too was established a Mosque on Friday the twenty seventh day of the month of Jamad-ul-aval in the twenty second year of Hejira, on each of its four sides the reserved ground covering sixty koles. Mussa Ibn Malik, the son of Malik Ibn Habib was appointed Kazi. And Nuruddin Ali Ibn Nasidul Misry, the latter's paternal uncle's son was appointed Shakbunder of the place. Returning from the place, *Kasaragode* was reached.

* "Koles":—A measuring rod of 28 inches.

A mosque was erected on an elevated ground there on Monday the eighteenth of Rajib in the twenty second year of Hejira. Here Malik Ibn Muhammad, grand-son of Malik Ibn Habib was appointed Kazi. The space on the western side as far as the Bazaar on the eastern as far as the river, and on the north and south space covering forty koles on each side were set apart as wakf.

Thence the party went to Heli and stopped there for three days. From there they proceeded to *Cherupatnam* where a mosque was built on Thursday the first of the month of Saban in the twenty second year of Hejira. And Malik Ibn Habib's grand-son Sihabuddin Umarbin Muhammad Ibn Malik was appointed Kazi. Seventy koles on the eastern side of the Mosque, the space on the west as far as the river, hundred koles on the south and as far as the river on the north were reserved. Malik Ibn Habib then proceeded to *Dhermapatnam*.

Reaching the place on Thursday the twenty ninth in the month of Saban in the twenty second year of Hejira a Mosque was established there. His grand-son Hussain Ibn Muhammad Ibn Malik was appointed Kazi. His daughter's son Muhammad Ibn Ahmed Simoani was made Shahbunder. Thirty five koles on the eastern side on the Mosque,

on the western side the space as far as the river, sixty koles on the south and seventy koles on the north were set apart as wakf. Then *Pantharina (Pantalayini)* was reached and there a mosque was erected on the seashore on Thursday the twenty-first of Soval in the twenty-second year of Hejira. There Malik Ibn Habib's son Sainuddin Ibn Malik was appointed Kazi and Shakbunder. Space covering seventy koles both on the east and on the north as far as the ocean were assigned as wakf.

Then the party turned to *Ch.liyam* and established a mosque. Fifty koles on the east of it, on the west seventy koles, *i. e.*, as far as the house of Ahmed Bin Umad Seithusi, on the south forty koles, on the north as far as the river, were set apart as Wakf. Malik Ibn Habib's grandson Saidudhin Ibn Habib remained there for five months. He made his daughter's son Usmanbin Husayun Ansari, Shakbunder of the place. He then returned to Cranganore, the seat of the residence of Malik Ibn Dinar. There he narrated in detail the accounts of his travels. The old man began to feel within him a burning desire to visit all the mosques. Accordingly he set out after his usual prayers on the Perunnal day on Thursday the tenth day of Dulhaj in the twenty third year

NOTE:—This name does not appear among the ten names on page 8

of Hejira, to satisfy his yearning. After offering prayers and prostrating himself at all the above mentioned mosques, he sang in praise of the glory of God and in humble submission and veneration returned to Cranganore thanking Him who in his grace had made the Mahommaden faith ascendant in the country of the idolaters. He reached Cranganore on Monday the first day of Ramzan in the twenty-fourth year of Hejira. After a few days spent at Cranganore, Malik Ibn Dinar, with his brother's son Malik Habib and the rest of his followers left for Quilon where they stayed for few days. While they were staying there, Malik Ibn Dinar became desirous of visiting the tomb of Sultan Thiajudin Cheraman Perumal and offering his prayers he set out with some of his friends to Sahar Mukhallai and doing honour to the tomb and saying prayers left the place for Khorassan in Persia immediately, in order to visit the burial places of the saints of ancient times. He made it his permanent residence and there breathed his last.

The night known as Lailathul Khadar, is sacred to the Mahommedans. No one can foretell on what date it would be. The learned have ascribed some signs by which the day is known. He, who offers, prayers and does other pious deeds on that night ingratiates himself into the

good graces of God. Malik Ibn Habib and his wife began to keep vigil in order to observe the usual signs and thus fix the night. And by the grace of Him, who creates all, the distinguishing marks of the night became visible on Friday the 27th of Ramzan in the twenty fourth year of Hejira. They prayed to God that their descendants for ever and ever might turn out to be scholarly and pious Khazis, that they themselves be counted among the virtuous and the good, and that they be allowed to end their days as the adherents of the religion of Islam.

After some time, Malik Ibn Habib, his wife and some of their children made Quilon their home. The rest made Cranganore their permanent residence. Malik Ibn Habib died on Thursday the eleventh in the month of Rajib in the twenty fifth year of Hejira. Some time after Muhammad Ibn Malik left for Aden in Arabia to look after his elder brother.

May these great Teachers, Believers in truth, enjoy for ever the mercy and blessings of God.—Amen.

There are however certain controversial points in reference to the cause of Perumal's departure and the period when he proceeded to Mecca. The local tradition is to be found in the treatise known

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as the Keralolpathi (Origin of Kerala) written in Malayalam, the language of Malabar, and it explains the cause of the Perumal's departure as follows:—

The Perumal's wife fell in love with Patamala Nair, Commander of the troops, but the latter having refused her overtures, the lady so arranged matters that the Perumal was induced to punish him. As he was about to lose his life, the Devas of Heaven sent down the Vimanam (Chariot of the Gods) in which he was taken to Heaven. The Perumal discovered his mistake and called out "how can I attain bliss"? The Commander replied "Go to Jonakan Hajee at Chathurapuram and he will instruct you in the fourth Vedam (Mahommedan Religion), embrace that faith and go with him to the Haj (Mecca) and you shall attain half bliss."

Those were the days of miracles and it is impossible to offer an explanation. The incident related in the Keralolpathi however suggests a motive for the Perumal's action. He put the Commander of his troops to death and his bodyguard of 10,000 Nairs, rebelled: Arab Pilgrims had at that time visited the Perumal and were preaching the tenets of the Mahommedan Religion: the Perumal was favourably inclined towards that faith, and

as a matter of convenience and safety he made his arrangements secretly and left the country.

It is recited in the Arabic Text that the Perumal had the honor of an interview with the Prophet who instructed him in the faith, and that it was in the twenty first year of the Hejira that the first mosque was built. But there is a concensus of opinion to show that it was about 200 years after the Prophet's death that the Perumal's conversion took place; it is practically admitted by the Mapilas themselves and eminent authorities have expressed their opinion to the same effect.

The late Mr. Logan, than whom a better authority did not exist in Malabar, says in his Malabar Manual as follows:—"The Kollam Era (Malabar) began on the 25th August 825. There is further extrinsic evidence that at or about this very time a king of Malabar stated by the mappilas to have been Cheraman Perumal whom all Hindus and Mahommedans alike regard as having been the last of the kings of Kerala, embraced Mahommedanism went to Arabia and died at Zaphar, where his tomb is still to be seen."

Doctor Burnell writes that "the Mahommedan Arabs appeared to have first settled in Malabar about the beginning of the 9th century."

Mr. Lewis Moore writes that "there appears to have been a large influx of Arab settlers into Malabar in the 9th Century A. D."

Mr. Nagam Iyah, the Author of the Travancore State Manual says "that the Mahommedan religion is said to have been first brought into Malabar by a party of Pilgrims headed by Malik Ibu Dinar about 824 A. D about the middle of the 9th century."

The tradition as recorded in the text purports to have been handed down by Malik and his father Habib to Mahomed, son of the former and there is reason to suppose that this individual was a member of the party that accompanied the Arab Missionaries. The minuteness with which the movements have been described shows an intimate knowledge of the subject, and there is a mastery of detail displayed in the narrative of the movements of the party that carries with it an impress of truth; but one cannot help feeling that the dates are incorrect, and that the interview with the Prophet was only an exaggeration introduced for the purpose of adding importance to the sacredness of the mission and the conversion of the Perumal to the Mahommedan faith. Miracles and exaggerations are not unusual in traditions of the past and the solution of those doubtful points in the text should therefore be left to conjecture,

being content with the knowledge that a Hindu Ruler of Malabar left for Mecca more than a thousand years ago, became a Mahommedan, and sent out Arab Missionaries, whose successful attempts at proselytism laid the foundation of the creation of that race of men whom we to-day know but too well as the Mappilas.

The word "Mappilla" has been one of the torments of Ethnologists. The definitions are many, and varied. Mr. Logan defined it as a contraction of the words Maha (big) Pillah (child), a honorary title as among Nayars of Travancore, probably a title of honour, conferred on the early Mahommedan immigrants, or possibly on the still earlier Christian settlers.

Mr. Lewis Moore, a former Judge of the High Court of Madras, defined it as a bride-groom or son-in-law, the name given to Mahommedan, Christian, or Jewish colonists who intermarried with the natives of the country. Doctor Day defines the word from Ma (mother) and Pillah (child) and Wilson says 'Mappilla' means 'mother's son' as being sprung from the intercourse of foreign Colonists, (who are persons unknown) with Malabar women. An authoritative derivation in the light of our present knowledge is now impossible. The word Mappilla affixed to Jews (Jutha Mappilla) Syrian Christian (Nasrani Mappilla) the Moslem

(Jonaka Mappilla) is a token of respect and must have been a title originally conferred on these foreign settlers, Jews, Syrians, Christians and descendants of Arabs alike.

According to the text ten mosques were built by the Arab Missionaries and their location is shown below:—

1.	Kodangallur	Cranganore in Cochin State.
2.	Kollam	Quilon in Travancore State.
3.	Chaliam	Chaliam in Ernad Taluq 7 miles from Calicut.
4.	Pandareni	Pantalayini or Quilandi in Kurumbranad Taluq.
5.	Dhermapatnam	Darmadam near Tellicherry.
6.	Cherupatnam	of uncertain location. It is identified with Srikandapuram in the Malabar Manual. It has not been established beyond doubt.
7.	Heli	Madayi near Mount Delli in Chirakel.

Numbers 3 to 7 in Malabar.

8.	Kasargode	Kasargode in South Canara
9.	Manjallur	Mangalore } In South Canara.
10.	Pakanur	Barkur } In South Canara.

These ten mosques formed the nucleus of the vast number of mosques scattered throughout the length and breadth of Kerala. the majority of them being in Malabar. It was less than two dozen Arab immigrants who laid the foundation of the very large number of Mappillas now found in the four provinces named. In Malabar, we find the largest number—the census of 1921 gives 9,94,873—as the Moslem population. If Cheraman Perumal, or rather Sultan Thiajuddin should return to the scene of his past labors on any Friday, the sacred day for Mahommedans, his heart would be gladdened by the sight of the thousands of Mappilas engaged in prayers at the thousands of mosques scattered throughout the length and breadth of Kerala.

The increase of Mappila population is also due to conversions on a large scale. The " honour of Islam once bestowed on one of the low castes "he moves at one spring several places higher, socially, than that which he originally occupied', and this elevation has been freely taken advantage of by the low castes of Malabar. The remarks of Special Commissioner Graeme, will be read with interest. " He is no longer a link in a chain which requires to be kept in its particular place. His new faith neutralises all his former bad qualities. He is no longer the degraded Pariah whose

approach disgusted, and whose touch polluted the Hindu caste, but now belonging to a different scale of being, contact with him does not require the same ablutions to purify it." This contributed largely to voluntary conversions from the low castes.

Another powerful factor was the invasion of Malabar by Tippu Sultan of Mysore. He conceived the idea of converting the whole of Malabar to the Mahommedan faith. His army spread desolation over the land and all those who had not taken refuge in the State of Travancore at that time, had to embrace the faith. This was in the latter part of the 18th Century and it added largely to the number of converts; in fact families exist in Malabar to-day who have given up the Mahommedan faith on Tippu's departure from Malabar, and who, not being allowed to return to their caste, are still, though following Hindu customs, considered as out castes by their Hindu castemen.

A third reason for conversion was the order of the Zamorin Rajahs of Calicut who during their sovereignty directed that one or two male members of the family of Mukkuvars (Hindu fishermen) should become Mahommedans for the purpose of manning their navies. This practice continued

till recently and in some places the male child of a Mukkuwar born on a Friday was to have a Mahommedan name. These fishermen converts are called Pudiya Islams (new converts).

These and other reasons led to the increase in conversions and in population, but it is only among some of the Mappilas that there is a "strain of Arab blood from some early generation: the mother throughout has been Dravidian and the class has been maintained in number by wholesale adult conversions." (Census report 1881).

The majority of the Mappilas in Malabar are Sunnis whose religious head is the Ponnani Thangal and a small minority exists in the Ernad and Walluvanad Taluqs of South Malabar who are Shiaks and subject to the Kundotti Thangal.

The Mappilas of North Malabar follow the Marumakkathayam law of succession or the law of nepotism in respect to their ancestral property; while those of South Malabar follow the Mahommedan laws of succession. The peculiar custom prevailing in North Malabar is said to have been forced on them by the King Kolathiri of North Malabar in ancient days and an enactment has now been passed by which the self acquired property of the Mappilas would descend to their children and not to their nephews.

"In the realm of industry the Mappila occupies a position which does him credit. In reclaiming dense forests and marshy lands the Mappilla labouring classes have no equal in Malabar." They practically monopolise all trades, and every petty shop-keeper, every prosperous merchant, and every hawker is a Mappila. He is found in Ceylon, Rangoon and in the Straits Settlements, far away from home, opening soda factories and shops, successfully competing with the natives of those countries. While they are successful in commercial enterprises, their natural intelligence and business instincts and their bold and energetic spirit wanted the refining and sharpening that education alone can give. This backwardness in education and their fanatical spirit led to numerous outrages in the past against the Hindus. For a time, however, there was a lull, from which it was hoped that the tranquillity of the District would not be disturbed any more.

These hopes were shattered and on 20th Aug. 1921 the Moppilas rose in rebellion with a view to obtain Swarajya. The first communique issued by the District Magistrate of Malabar on the subject was a surprise and also a shock to the loyal subjects of the Crown.

COMMUNIQUE ISSUED BY E. F. THOMAS ESQ., I.C.S., DISTRICT MAGISTRATE OF MALABAR, CALICUT.

CALICUT, AUGUST 26.

The following press communique has just been issued by Mr. E. F. Thomas, I.C.S., District Magistrate of Malabar:—

The District Magistrate had received information that a number of war knives were in existence in Tirurangadi in contravention of the Malabar Offensive Weapons Act 20 of 1854. It was also necessary to arrest for incitement to outrage certain persons in Tirurangadi under Section 8 of the Moplah Outrages Act. Anticipating that resistance would be made, a requisition was made for a detachment of British Troops to support the Police, and the party arrived at Tirurangadi before dawn on the 20th. Searches were made and three men were arrested, and a small party of Reserve Police left behind to continue search of the warrantees. Kizhkakapalli mosque was entered by Moplah Police officers who removed their boots before entering the mosque. Mampuram mosque which is on the other side of the river was not approached by anybody.

Between hours 11-30 and 2 p.m., a determined attack was made from two sides on the force of the police and troops by armed bands coming from

Tanur, Parappanangadi and adjoining Amshoms on the west and from Tirurangadi, and Amshoms on the east as far as Ponmala and Kottakkal. The attacks were beaten off, but two officers were surrounded and butchered by the mob. The Force stayed at night at Tirurangadi as by this time the Railway station at Parappanangadi has been wrecked, and in the morning marched to Parappanangadi and thence along the Railway line to Feroke being attacked constantly by armed moplahs on the way for the first four miles. The Railway line had already been cut in several places as far as Feroke.

This attempt to make searches and arrests under legal warrants in due conformity with law has been the signal for an outburst of fanaticism throughout Ernad, Walluvanad and Ponani,* directed first against European Officials and non-officials and latterly against Hindu Jenmis and others. Public offices have been looted everywhere, Manas and Kovilakoms pillaged, Hindus murdered and forcibly converted and the line cut to an extent regarding which there is no information.

The causes of the rebellion: the horrible atrocities committed by the Moppillas; the movements of the military employed to suppress the

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*A portion of Calicut joined the three Taluks mentioned above

rebellion; the measures taken to grant relief to the thousands and thousands of refugees; the present condition of the Hindus—as also of the Moppilla inhabitants of the disturbed area of South Malabar,—all these and kindred subjects will no doubt, be narrated and discussed by the official historian appointed by Government.

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